
Dr. BENTLEY's
S E R M O N

Preach'd before His MAJESTY

King George,

AT HIS

Royal Chapel of St. *James's*,

On Sunday FEBRUARY 3. 17¹⁶₁₇.

Dr. BENTLEY

SERMON

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On Sunday February 27. 1720.

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Royal Chapel of St. *James's*,

On Sunday FEBRUARY 3. 17¹⁶/₁₇.

By RICHARD BENTLEY, D. D.

Master of *Trinity-College* in *Cambridge*, Library-Keeper
and Chaplain to His MAJESTY.

Publish'd by His Majesty's Special Command.

L O N D O N:

Printed by J. *Heptinstall*, for W. INNYS, at the
Prince's Arms in St. Paul's Church-Yard. 1717.

A
SERMON

Preached before His Majesty

King George,

AT HIS

Royal Chapel of St. James's

On Sunday February 3. 1718

By RICHARD BENTLEY D.D.
Master of Trinity College in Cambridge, Library-Keeper
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ROMANS XIV. 7.

For none of us liveth to himself, and no man dieth to himself.



OUR Apostle, having in this Chapter and before discours'd of the mutual Duties and Obligations in Humane Life, concludes the whole with the Words above, sententiously in way of Aphorism, *That no one liveth to himself, and no one dieth to himself.* Which without doubt must seem a harsh Paradox to a narrow-minded Person, that is wholly involv'd and contracted within his own little self, and makes his private Pleasure or Profit the sole Centre of his Designs, and the Circumference of all his Actions. Indeed, the Heathen Poet in the Epigram, a man of that very stamp, as sitting in Pagan Darkness and the shadow of Death, teaches the down-right Reverse to our Text; *Vive*

tibi, says he, *nam moriere tibi*. He took it as self-evident, *That every one dies to himself*; and therefore infers it as a consequence both plain and profitable, *That every one ought to live to himself*. But our inspired Writer has here taught us a new and Christian Lesson, a Doctrine which is the Source and Spring of all true Piety to God, of Justice and Beneficence to Men, of Publick Spirit and all the other Ingredients of Heroic and God-like Virtue: a Doctrine too so pregnant of Sense and Truth, that it may be consider'd in various Views, all different from each other, and all worthy of our serious Speculation. I cannot now undertake to exhaust them all, in so short a Discourse as is prescrib'd by the Occasion; but I shall place before you some of the Principal, at least some of the most General and Obvious, which may furnish a proper Hint and Rise to your own further Meditations.

I. *None of us*, says the Apostle, *liveth to himself*. To live to a man's self, when consider'd at large, is to do all the actions of Life with regard to himself alone; as a true free-born Son of Earth, not accountable to any other Being for his Behaviour and Conduct; but carving out his own Satisfaction in every Object of Desire, without any Obligation or Relation to a Higher Power. Now in this sense, I conceive, it's sufficiently plain, *That none of Us liveth,*

liveth, ought to live, or can live to himself. 'Tis the thoughtless Atheist alone that can be guilty of such Absurdity, to imagin the first Parents of Humane Race sprung naturally out of the Mudd, without the foresight and efficiency of an Intelligent Cause. Every one, I say, but an Atheist (if an Atheist can now possibly be, under the powerful Light of the Gospel, and the late Advances in Natural Knowledge, which directly lead and guide to the Discovery of the Deity) every one else must needs see and acknowledge, that an Almighty and All-wise God was our Creator; and consequently that we live to Him, the sole Author of Life, and not to Ourselves. All our Powers and Faculties, all the Properties and Perfections of our Nature were gratuitously given us by the good will of our Maker without our own asking or knowing. We neither produced our own Being, nor can we annihilate it; we can neither raise it above, nor depress it below the original Standard of its Essence, deriv'd to the whole Species. *Which of you, says our Saviour, Luke xiii. 25. which of you by taking thought can add one Cubit to his Stature?* And so also may we say, Which of us Creatures by all our Thought and Industry can add one specific Power to our Beings more than God has bestow'd upon them? 'Tis true indeed, we may either exert or clog our native Faculties in different degrees;

degrees; we may either invigorate them by Exercise and Habit, or damp and stifle them by Sloth and Neglect; so that the same Person under one Education and Tour of Life would extremely differ from himself, had he fallen under another. But with all our Endeavours we can exalt none of our Faculties above their original Pitch; we can never raise the Aquæduct above the level of the Fountain-Head; we cannot advance our Species, or change our Humane Nature to a superior Class of Being; we must all continue in our settled Rank and Degree, as God was pleas'd to place Mankind in the great Scale of the Creation: 'tis the Will and Decree of God, that we are what we are: and as we are all his Creatures, the Work of his Hands, his Servants of such particular Station, we do all live to Him, and not to *Ourselves*.

II. But then, *Secondly*, besides the title of Creation, even on the account of our Conservation, we so intirely subsist upon the Power and Will of God, that in this View also we must needs confess, that *none of us liveth to himself*, but to Him. For as God at first by his Almighty Power produced the World and all Creatures out of Nothing, so by a perpetual Efficacy and Emanation of the same Power he sustains them all from relapsing into Nothing. 'Tis concluded, I think, among all those

those that have well consider'd these Matters, That the same Divine Energy, which gave a Being to any Creature, must be constantly and incessantly exerted to continue it in Being. Could we suppose the great Creator but for one single Moment to suspend and interrupt the communication of that Power, the whole frame and systeme of Nature must immediately drop and vanish into its primitive Nullity. Every Essence therefore, except his own eternal and immutable Essence, is solely supported by Him, and owes to Him not only the first Production, but the Continuance of its Being. From Him alone depend not only *the Breath of our Nostrils*, the operations and instruments of mortal Life, but the very Existence of our Souls and Bodies : upon His invariable Will, upon His inviolable Promise, rest all our hopes of future Glory, and all the prospect of happy Immortality. This the voice of Reason dictates to us, and the authority of Holy Scripture puts it out of question. *For in Him, says our Apostle, Acts xvii. 28. we live, and move, and have our Being.* And if we all live and exist in him, much more do we live to him, and none of us to himself.

III. But again, *Thirdly*, the Proposition, now our Text, may be consider'd in another View, not only with respect to God, our Creator and Pre-

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server,

server, but with reference to the several parts of the Creation it self. If we survey the whole Systeme of it, as far as humane Understanding and Industry have yet advanced; we shall not find one single Thing, made absolutely for it self, but to bear likewise some Office, some Subservience to the uses of its Fellow-Creatures: the All-wise Author of the Universe having so contrived every part of his Work, that they are all coherent and contributive to each other: and by their mutual Operations conduce every one its share to the Oeconomy and Beauty of the whole. Thus Astronomy informs us, That the Moon, not barely made to govern our Night, though so very useful to our Earth by reflecting the Sun's Rays to it, receives again the like benefit from our Earth in a greater measure than she gives it. 'Twere very easie, if this occasion was proper for it, to shew the like Relation in all known instances of Nature; how every thing conspires to the general Good, and was made for each other, as well as each for it self, and all for the Glory of their Maker. 'Tis enough to say once for all, what true Philosophy assures us, That every least particle of Body, every Atom of the World, has its Operation and Passion perpetual and reciprocal, with all the rest of the World besides it: such an Alliance being establish'd between all the matter of the Universe, that

that the whole is link'd together by mutual Attraction or Gravitation, working regularly and uniformly according to Quantity and Distance: which is the great Instrument in the Hand of God to support the permanent Frame of Things in the same posture, as at first it was constituted: Now if all the visible World be thus made for each other; how dare we entertain the thought, that we alone should be made to live to ourselves? Some indeed have had the Vanity to assert, That all the World was made for the use of Man, and Man for his own Enjoyment: a very insolent Presumption; a composition of Self-Love, Partiality, and Natural Pride; when we have neither a due knowledge of ourselves, nor of the things about us. By the late improvements of Science and Art, there are discovered such new Regions in the Universe, new to Us, though as old as our own; such immense Tracts of Sky and innumerable Stars, each equal to our Sun and his spacious Systeme, which never before enter'd into Man's Imagination; that it's scarce possible to think in earnest, that all those were created for our sakes only, seeing our World was grown old, before we had the least tidings of their very Existence. And this may teach us both the Modesty and the Judgment to think, That even in the intellectual World there may be numerous Ranks and Classes of Rational Creatures,

some inferiour and many superiour to Us in the Perfections of their several Natures. What Arrogance therefore for Us, for Us that probably make so small a figure in the great summ of the Creation, to think We only were made exempt from the universal Law of Service and Dependence. Has not God himself told us, in the Apostle's Words, *Heb. 1. 14.* that even the Angels themselves *are all ministring Spirits?* But if those glorious Beings *live* to subserve and minister to others; how can We, so far below them in natural Powers, Station, and Dignity; how can We presume we owe Service to nothing; but are made *to live only to ourselves?*

IV. But, *Fourthly*, let us now procede from the Natural World to the Moral, and in that view we shall still more clearly discover the Truth of our Text, *That none of us liveth to himself.* Our Creator has implanted in Mankind such Appetites and Inclinations, such natural Wants and Exigencies, that they lead him spontaneously to the love of Society and Friendship, to the desire of Government and Community. Without Society and Government Man would be found in a worse Condition than the very Beasts of the Field. That Divine Ray of Reason, which is his Privilege above the Brutes, would only serve in that case to make him

him more sensible of his Wants, and more uneasy and melancholic under them. Now if Society and mutual Friendship be so essential and necessary to the Happiness of Mankind; 'tis a clear consequence, That all such Obligations as are necessary to maintain Society and Friendship, are incumbent on every man. No one therefore that lives in Society, and expects his share in the benefits of it, can be said to live to himself. No, he lives to his Prince and his Country, he lives to his Parents and his Family, he lives to his Friends and to all under his Trust; he lives even to Foreigners, under the mutual Sanctions and Stipulations of Alliance and Commerce; nay, he lives to the whole Race of Mankind: whatsoever has the Character of Man, and wears the same Image of God that he does, is truly his Brother; and on account of that Natural Consanguinity has a just Claim to his Kindness and Benevolence. Not that private Offenders are not to be punish'd with loss of Goods, of Liberty, of Life it self, in proportion to the Offence; nor just Wars not to be undertaken for the Security of National Happiness. Wars and Offences *will come* (such is the imperfection of Humane State) and *Woe be to them by whom they come*; but then those very Severities, the necessary Effects of Penal Laws at Home, and of Wars and Ruptures abroad, do all arise and flow from a principle of Love and Kindness.

Kindness. 'Tis a superior Love for the good of the whole Community, which makes it necessary to cut off those noxious Members of it, as mortified Limbs are freely parted with to preserve the rest of the Natural Body. Certainly the nearer one can arrive to this universal Charity, this Benevolence to all Humane Race; the more he has of the Divine Character imprinted on his Soul: For *God is Love*, says the Apostle: He delights in the Happiness of all his Creatures. To this public Principle we owe our Thanks, for the Inventors of Sciences and Arts; for the Founders of Kingdoms, and first Institutors of Laws; for the Heroes that hazard or abandon their own Lives for the dearer Love of their Country; for the Statesmen that generously sacrifice their private Profit and Ease to establish the public Peace and Prosperity for Ages to come. And if Nature's still Voice be listen'd to; this is really not only the noblest, but the pleasantest Employment. For though Gratitude, and a due acknowledgement and return of Kindness receiv'd, is a desirable good; and implanted in our Nature by God himself, as a spur to mutual Beneficence; yet in the whole 'tis certainly much more pleasant to love than to be belov'd again. For the Sweetness and Felicity of Life consists in duly exerting and employing those sociable Passions of the Soul, those Natural Inclinations to Charity and

and Compassion. And he that has given his Mind a contrary Turn and Byas ; that has made it the seat of Selfishness and of Unconcernment for all about him, has depriv'd himself of the greatest comfort and relish of Life. Whilst he foolishly designs *to live to himself alone*, he loses that very Thing which makes Life it self desirable. So that in a word, if we are created by our Maker to enjoy Happiness and Contentment in our Being ; if we are born for Society and Friendship, and mutual Assistance ; if we are design'd to live as Men, and not as wild Beasts of the Desert ; we must truly say in the words of our Text, *That none of us liveth to himself.*

V. But again, *Fifthly*, besides this Moral View of the World, if we consider the state of Humane Life, as it's influenc'd by Religion and the Gospel of Christ, we shall yet have a clearer discovery of the truth of our Text. For a Man truly religious cannot be said *to live to himself*, but to God, to whom he has dedicated his Worship and Service. The Service of God is the first principle and ultimate end of all his Thoughts and Actions. Even in the smallest Affairs of Life, *whether he eats or drinks or whatsoever he does, he does all to the glory of God*, 1 Cor. x. 31. In this he is elevated and engag'd to a higher pitch of Duty above the Rules and Obligations of mere Morality, That in things
seemingly

seemingly indifferent he has still his Eye fix'd
 on Heaven, how every thing may conduce to
 God's Honour, and to Peace and Righteousness
 among Men. And in this stricter acceptation the
 words are here used by our Apostle; *ἑδς ἑαυτῷ*, none
 of *Us*, of *Us* Christians, *liveth to himself*; *ὐ ἐδς*,
 and none (not *no man*, as in our English Version,
 but *none* of *Us* Christians) *dieth to himself*. Christi-
 anity excludes all Selfishness, not only in the to-
 tal and complex of *Living*, but in the minutest
 particulars and circumstances of *Life*. For 'twas
 a Controversy of this smaller size, that gave oc-
 casion to our Text : 'twas neither about essential
 Duties of Moral, nor important Articles of Faith ;
 but about matters of free Choice and Indifference,
 of Scruples only and Infirmities ; about observa-
 tion of Days, and distinction of Meats ; things of
 lawful Use or Neglect to those that knew their
 own Liberty. And yet even in this case our Apo-
 stle declares, that both sides had the glory of God
 in their view, and not an indulgence to their
 own Appetites or Opinions. *For he, says he, that*
observes the day, observes it to the Lord ; and he that
observes not the day, to the Lord observes it not. And
he that either eats or abstains, to the Lord he doth either ;
and giveth God thanks. For none of Us, then adds he,
liveth to himself, and none (of us) dieth to himself. For
whether we live, we live unto the Lord : or whether we
die,

die, we die unto the Lord : whether we live therefore or die, we are the Lord's. And the truth is, such a general Resignation of ones self to God is the first Contract, the expresse Covenant of our religious Profession. When we first take the Badge of Christianity, our very Souls and Bodies are made an Offering to Christ: we have nothing left us, that we may call our own, as separate from his Interest and Service: *we are dead unto the World and to Sin, and live to God and to Righteousness:* we live no longer to ourselves: Christ, says the Apostle, *died for all: that they which live, should not thenceforth live to Themselves, but to Him that died for them and rose again.*

VI. And then, *Sixthly*, while a good Christian is persuaded, that he ought to live unto Christ; in subordination to that Duty, he lives to all his Fellow-Members in Christ, to all those for whom our common Saviour suffer'd. He considers both his natural Abilities, and the external Blessings of Providence, as a Talent committed to his Care, to be employ'd for the public Good, for promoting Piety and Virtue and Prosperity among men; expecting at the Great Day to be call'd to his Account by an All-knowing and Impartial Judge. For he sees, there is no Station or Condition of Life, no Office or Relation, or Circumstance; but there arises from

it such special Obligation, That he may truly be said to live to Others, rather than to Himself.

If any Persons can be conceiv'd to enjoy the Privilege of *living to themselves*; some perhaps may imagin, That the Monarchs and Princes of the World, with the chief Ministers under them, have the fairest claim to that Privilege; as possessing and commanding in the largest measure all the Power and Splendour and Voluptuousness of Life. But if things are weigh'd in the just Balance of Reason and Truth, they perhaps of all others have the least pretense to *Self-living*. For though God himself has describ'd them, that they are *Gods among Men*, as bearing the Character and Image of Divine Power and Authority: yet all that Superiority is solely deriv'd and delegated from Him: 'tis a mere Trust put into their Hands: they are only Commissioners under Him, and accountable to him for the discharge of their great Office. So that They can the less be said to *live to themselves*; in as much as the extent and sphere of Their Duty is wider than that of Others. For if the ancient Remark be always

* Εἷς ἐστὶ δούλος οἰκίας, ὁ δὲ δούλος πάντων. *found most true, * That the Master of the House is the veriest Servant of all his Family, because he has the Care and Concern for all: so, if the boldness of the Comparison may be allow'd, the Supreme Magistrate himself, and those that are next below him, are the veriest Subjects*
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in all his Dominions. An inferiour Magistrate or a private Subject hath his Service confin'd within narrower Limits : the Prince's and the prime Officer's Duty extends over the whole : so that by being the Masters and Protectors of all, they really become the Servants of all. They watch, that others may sleep ; They provide by timely thought and long views for the Future, that others may rest secure in the possession of the Present ; They upon great Emergencies run all the hazards of War abroad, that others may dwell in Peace and Tranquillity at home. And is this to *live to one's self*? Surely, he that employs and dedicates all his thoughtful Hours, that exposes his very Life, to the Safety of the Public, will not be thought to live to Himself, but to the Welfare of his Nation.

But then there's a just return of Service, due from Subjects to their Governors ; a faithful Loyalty, a cheerful Obedience, a reverential Honour and Esteem. We must pay them the true Service of the Heart, sincere good Wishes and affectionate daily Prayers for their Safety and Success : far less, should be of those, that *interpret* all actions of their Governors ; that warp the most innocent Occurrences to Censure and Calumny ; that charge every adverse Turn of Providence to a failure in their Conduct ; always complaining and traducing, so as even to wish for cross Accidents in the public

Administration, to purchase the malicious pleasure of murmuring and accusing. Nor is this Tribute of our Hearts the only Right of our Governors: even our Possessions too, the Gifts of our Ancestors and the very Acquests of our own Hands, are not entirely our own, but in part due to the Community; and ought cheerfully to be paid, when they are lawfully exacted. So that Subjects also cannot be said to live solely to themselves, but partly and perhaps principally to their Prince and their Country.

But at least the wealthy retired Person, that enjoys an ample Inheritance without the toil and incumbrance of publick Employments, He perhaps may be tempted to imagin, that he can and may *live to Himself* and his own sole Ease and Diversions. But let such a one consider, That even in the most private Life there are various Relations and Duties thence arising: as a Husband, as a Father; a Master, a Neighbour; a Member of the Community, of Christianity at large, of the whole Race of Mankind. Or, besides all these, let him hear the words of the Apostle, *Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate.* Here's the Rich man's special Duty, here's his peculiar Province: he is constituted a Minister and Distributor of God's bounty for the relief of those, that are helpless in calamity

lamity and want. And if he prove an *unjust Steward*; if he squander his Talents in Luxury, or hoard them up with uncharitable Avarice, he'll at last be found among those cursed and miserable, *who saw our Saviour hungry, and gave him no meat; thirsty, and gave him no drink; naked, and clothed him not; sick or in prison, and relieved him not: for in as much as they did it not to one of their poor Neighbors, they did it not to Him.* Surely therefore the Rich persons cannot be said to live to themselves; since they are only Trustees under God for the Poor of the world. And then, as for the Poor themselves, they (I presume) of all men will never be suspected as living to *their* selves; whose hard fate and condition in Life makes Other's pride and arrogance imagine, that they are born and design'd for nothing so much, as to live and labour for Them.

And now having competently shewn through the several Relations and Conditions of Humane Life, that None of us *liveth* to himself: let us procede to the *second* branch of our Text, and advance our thoughts and views beyond this world to another. And indeed if the former Proposition be established and allowed, *That no man lives to himself*: 'tis a short and ready Inference from it, *That no man dies to himself.* For Death abstractly consider'd is nothing but a mere Privation; 'tis the Clause only and the Period

Period of Life. So that if the whole Line of Life be in the hands of another, and not in our own; Death, which is only the Extremity, the last Point of that Line, must of necessity be in the same hands. If we live therefore to God, and not to our Selves; we must needs die to him also.

But let none of my Hearers so misinterpret our Apostle; as if, by saying *None of us dies to himself*, he taught that none of us could be accessary or contributing to his own Death. Without doubt he was not of their opinion, that believe the time, cause, and circumstances of every mans Death to be fixt immoveably by God's Prescience, as by Necessity or Fate. God can foresee Contingencies, the free Resolves of rational Agents, as well as the most necessary Events in the material and inanimate World. But the divine Prescience does not superadd nor imply a fatal Necessity. That Notion robs us of our Free-will, of our Reason, of our very Soul; is repugnant both to Observation, and the reveal'd Word of God. *Bloody and deceitfull men*, says the Royal Psalmist, *shall not live out HALF their days*: so that Impiety and Guilt depriv'd them of half that space of Life, that in a natural course of things they might have arrived to. And does not daily Experience teach us, That Intemperance, Temerity, and Violence cut men off in the flower of their Age, and in the very meridian of Life. And again, how many
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are daily repriev'd and rescued, from the very Jaws of impending Death, by the saving care and skill of the Physician? But then withall, though the space of Life may be thus *shortned*, and the thred of it broken by such Accidents (though even those too come to pass, not without the Fore-knowlege and Permission of God) yet perhaps it can never be *lengthen'd* by all the power and wisdom of Man. A Flower or Fruit may be plucked off by Force before the time of their Maturity: But they cannot be made to out-grow the fix'd Period, when they are to fade and drop of themselves. The Hand of Nature then plucks them off, and all Humane Art cannot with-hold it. And as God has so appointed and determin'd the several Growths and Periods of the Vegetable Race: so he seems to have prescribed the same Law to the various kinds of Living Creatures. In the first formation and rudiments of every Organical Body, there are contain'd the specific Powers both of its Stature and Duration. And when the Evolution of those Animal Powers is all exhausted and run out; the Creature expires and dies of it self, as ripe Fruit falls from the Tree. So that, as we cannot add one Cubit, one Inch, to our Stature: so neither can we add one Day, one Hour, to our Years; beyond that fix'd Limit of Natural Life, to which our original Frame and

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Constitution was made to extend. So certain is it, that none of us either liveth, or *dyeth* to himself: but all of us to God; who has given to each of us his particular Body, with the determin'd Powers and Period belonging to it.

II. But then again, besides our dying to God; even in reference to Men, we die to others, and not to our selves. A good Christian should in every Stage of Life act all to God's Honour, and the Good of Mankind; but especially at his Departure, in that last Scene of Mortality, which is most observ'd by the Spectators. *His Light*, in our Saviour's Language, *should always so shine before Men, that they may glorify the Father, that is in Heaven*: but particularly in that last Glimpse of Life, when the Lamp is going out, it ought to break forth in an extraordinary Lustre. The View of approaching Death removes all such Disguises and Vernishes; as at other times are suspected to conceal or colour mens Actions and Opinions. Every Man at the dying Hour is presumed to speak his true sense of things: so that the words and behaviour of a departing Soul has the most powerful influence on the Minds of the Living. And as *Samson* slew more of the *Philistines* at once at his Death, than in all the Victories of his Life before: So an Apostle or
a Con-

a Confessor of Christ has made more Converts to the Gospel at the Scaffold or the Faggot, than by all the Labours of his former Ministry. And 'twas this design and view, that made so many of the Primitive Christians even breath and thirst after Martyrdom. To dye solitary in a Bed, amidst the Tears of a few Friends, was an afflicting consideration: 'Twas their daily and ardent Prayer, that the last Act of their Lives might rather be exhibited on the Theatre of the World, to confirm and seal publicly with their Blood, what before they had propagated in more private Assemblies. 'Tis true indeed, and blessed be God's Providence for it, that such Examples as these need not, cannot, be copied by every one. Where God has given Peace and Tranquillity to his Church, and brought the Civil power it self under the easie Yoke of the Gospel, the Lawrels of Martyrdom do not grow there. But however, in the general, 'tis the Duty of every one, within the sphere of his Acquaintance, as far as his Example can influence, as the nature and circumstances of his Sickness may permit, to glorify his Maker and Redeemer at his Death, at his passage from this short Life to an endless Immortality. So that none of us can be said to die only to our selves, but to God, and to those that survive us.

III. But then, last of all, let us extend and enlarge our View even beyond the prospect of Death and the Grave : And we shall find that even in those everlasting Dwellings, prepared for the Good and the Bad, none shall live to himself, but one to another. Even the Torments of the Damned, *where the Worm dieth not, and the Fire is not quenched*, will receive a vast accession of Misery and Woe from the mutual *weeping and wailing and gnashing of Teeth*. Even there, they will not *live* and suffer to themselves ; but the Pains of each will be multiplied and enhanc'd by the horrible Consort and universal Accents of Sorrow and Lamentation. But the Idea of this is too frightful to be dwelt on ; it curdles the very Blood, and subdues the Imagination. Let us rather transfer the Fancy to a more agreeable Image, the blessed Station of Saints and Angels, those Regions of Light and Joy ; where they *dye indeed no more*, neither to themselves nor others : but *live* immortally to God and to all the glorified Company. For even Heaven it self without Communion and Society would lose half of its Relish : even there, to live eternally *to one's self* has some notion in it and tincture of Torment eternal. No Selfishness inhabits there ; they compose a celestial Quire, perpetually celebrating the Praises of God in Halle-

Halleluiahs of Gladness and Devotion. Each Soul has its living Spring, an ebullition of its own Joy, incessantly receiving from and adding to the general Happiness. As all receive without measure from the same Fountain of Light; so one happy Soul reflects to another reciprocal Rays of Pleasure and Amity. The contemplation of the Divine Wisdom, the admiration of his transcendent Goodness, of the Infinity of his Power, displayed in all his Works, eternally subminister to the whole adoring Society fresh Anthems of Praise, fresh Raptures of Love, and fresh Congratulations of the common Felicity. May the God of Heaven then so fill up the Number of his Elect, that Millions of Millions there may surround his Throne, and make up an Assembly worthy of those great and glorious Mansions. To which God of his infinite goodness bring us all, through the merits of Jesus Christ our Saviour and Redeemer. **AMEN.**

F I N I S.

BOOKS lately Printed for W. Innys.

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8. Physico-Theology; or a Demonstration of the Being and Attributes of GOD, from his Works of Creation. The Fourth Edition. 8vo. 1716.
9. Astro-Theology; or a Demonstration of the Being and Attributes of GOD, from a Survey of the Heavens. Illustrated with Copper-Plates. The Second Edition. 8vo. 1715.
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